5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

will probably pass by, without taking the slightest notice of her. As to putting himself out to share a cloak or an umbrella with her, it was and is almost unknown. Whatever else China is, she is not the land of chivalry. After the Revolution of 1911 things changed somewhat, and women began to come a little more to the fore. Men and women mixed more freely. In places nearer the coast, men and women walking arm in arm could be seen. That, however, is too great a change to be realised in inland China, where old customs are still prevalent, and where the men are still the lords of creation, and treat the women as if they were only necessary adjuncts to their lordly existence. After many years amongst this unchivalrous people, it was a great treat to spend some days among the people where men are not ashamed to be kind to women, and where women are not ashamed to look straight into a man's face and answer his questions. I shall not easily forget the man at Shih-ha Chieh-ku who threw his cloak over the woman, and so sheltered her from the biting cold of that December day.

One of the women who came out to see us had a small wool spinning-wheel stuck in her hair. Every now and again she took it out and began to twist it, letting it fall as she did so, thus making thread from a bundle of coarse wool she had. With this woollen thread a kind of serge is made, and used by the women in making their skirts.

On the way we received an invitation to attend a cremation, which was to take place on the morrow, I should very much like to have attended this up-to-date ceremony. It was, however, impossible to go unless we broke the plans made for us by the kind friends we were the guests of.

Up until now I had thoroughly enjoyed my stay among

it would be of tremendous scientific value to assemble representatives from each tribe for comparative biological and chemical experiments (e.g., on the assimilation of the new and excretion of the old.) This is something our scientists should study.

The reason why the I of Liang-shan take such an amazingly small quantity of salt is not their dislike of it but its scarcity. /103/ They are really more fond of salt than we are. For them salt is most precious and if they happen to find a small piece, they chew on it as we do chocolates. They are really quite pitiable in this respect.

With regard to clothes, Liang-shan does not produce cotton or hemp. All the cotton materials are bought from the Chinese. Cloth and salt, without which the I cannot get along, are the two largest imports of the I region. They themselves make two kinds of materials, both from sheep's wool. One of these, called "chan-tzu," is made of fibers of wool that are tightly rolled and compressed; the other, called "t'an-tzu," is a coarse woolen fabric woven by the I women, and is the more important of the two because it is used for making the ch'a-er-wo /cape-like outer garment/ and the long skirts worn by the women. All children below the age of ten go around naked without fear of the cold; they begin to put on clothes only after ten. The men wear a suit of blue coat and trousers. They prefer mao blue (a kind of dark blue) to er blue (light blue), and dislike white particularly because of its susceptibility to dirt. The style of their dress is similar to that worn by the Chinese, except for the especially wide trouser legs which measure about two feet in width and look much like a skirt at first sight. They are always mending on account of the scarcity of materials. This is the reason why the I, both men and women, are always asking for needles and thread from whomever they chance to meet. Thrown over the men's suit is a ch'a-er-wo, shaped like a cape. The difference in clothing between the rich and poor is one of quantity rather than quality. The poorest I has at least one ch'a-er-wo which he wears most of the time, regardless of the weather. The rich I often wears two ch'a-er-wo, or even three, not from fear of the cold but merely as a means of showing that he has one or two more than the rest. These all differ in length, the shorter ones being worn over the longer. This habit of relying on quantity rather than quality to indicate wealth seems to be a common one among the frontier tribes of our country.

The style of the I women's clothing is quite different from that of the Chinese. A cotton garment, usually with an opening on

[183 cont.]

291 2. A wide pantaloon going down to the calf and ended by a light-blue or red band frequently having embroideries.

3. An apron, which is worn in front of the body and ties behind the back. This apron, slightly slit at the bottom of the sides, is held about the neck by means of one or two small silver chains, the size of whose links varies. On the front it is edged by a light-blue (or red) band and by piping analogous to those of the jacket.

4. A belt, knotted in front and fastening all the garments mentioned above. The ends of the belt hang in front of the thighs, often as far as the knees, and bear a number of small bands, finely embroidered.

5. The headdress is of an entirely unique model. The hair is [302] not shaved. It is gathered into a chignon on top of the head and slightly to the rear. About the chignon is placed a sort of headband of black material, often edged with a narrow red band. The whole is held by a cord on which colored beads and glass pieces are strung very closely together.

The "F'ou-la" women often walk barefooted; we have never seen them with leggings.

(Photos 514 and 337, Plate 44, show various costumes of "F'ou-la" women of the region of Muongkhuong.)

As the "F'ou-la" are very poor, they have rather little jewelry. 302 [184] The women wear scarcely any more than the small chains which hold up their aprons. Sometimes they have thin bracelets of silver or copper. Their earrings consist of a simple silver ring, to which are attached sometimes pendants formed of thin chains supporting little plaques of embossed silver. They almost never wear either rings or necklaces.

241 The "F'ou-la" are farmers. Their means of existence and their methods of agriculture present no peculiarity. They have no 286 industries other than those of weaving and of dyeing, for which they 386 employ the procedures already described.

184 All that has been said of the "Lolo" in the matter of various costumes and beliefs, applies completely to the "F'ou-la," who little by little are giving way to the influence of the tribes among whom they are settled.